

Remarks on Asiatic Peace no. I

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I abuse myself, these fatal allergies I have ... I cannot yield; the toleration is also inane. My friends ask me, "Why are you so sick toward God?"... I answer: "How can I stay clean when god loves everything sickly?"... I feel peace with no sense of conflict, my rummage for mess is not a search to authenticate something or negate something else ... it is an inexorable search, an Asiatic one ... I cannot care ... a peace in which I become blurred and what remains is corpseflow (A. W. Hamilton), viscous and baseless, always seething, synthesizing with GAS through the necrophilic bubbles whose bodies are enclosed to burst in silent orgasms later, ... in GAS. Sticking into one's body, corpseflow removes the skin, extracts the sun-baked bones and flushes the rest into the anonymous flows evaporating at once and never return into cosmic cycles except as inter-dimensional filth, system and security leakage or the autophagic cycles of the *surplus* (*Ouroboros*), surplus of pain, surplus of solar radiations, surplus of pest. ... the extracted bones and the rest of the dry articulations are strategically collected before the panoptic eyes of paranoia and its States to be exploited as the architectonic fabrics for simulating Death through the discourses of solidity, they are buried, cremated, distilled, and turned into dust; however, these dry detritus are not only the pets and the beloved ones of the State, solidity, osseology and architectonic power but also the soiled carnalities of necrophilic engineers [1]: ploughed by bare hands, wetted by convulsive breaths, irrigated by vaginal mucus, saliva and semen ... filth engineering of necrophilia ... All dry articulations are pulverized, working as a strange attractor for fluids and wetness: filth-flow ... This is a strategic contamination (schizotactic) at the heart of paranoia.

It is odd, everywhere collapses into darkness.

When it comes to darkness, we must think strategically.

... Peace is the absolute peace of decay; it is the pathetic essence of human life and intellection that one becomes fool enough to believe in peace as a resting place. To expect truce, comfort and quietude in peace is the dominant idiocy of human being who has been blinded by looting-hunger, parsimony, domestication, genesis, survival economy and subsistence. What Man describes as peace is a presupposition to stealth terror, pimping and institutionalization. Peace is about possession and decay ... for me, peace is sleeping with the divine in an exhumed grave: with the Mutant Dead God [2]. I am surrendering myself to peace and its visceral evaporation, an exposure to the diffusing exultations ... drugged by mess.

Once peace begins to radiate, the lines of disturbance are wormed down not to cease to live but convoluting into vermiculate infestations (mephitic swamp,

quicksand, mire, corpseflow, meat goo) of *inter-dimensionality* or where everything becomes open and permeates through the other, following the inevitable softening and proliferation mechanisms of peace. ... infested by peace, openness is not only the anthropomorphian idea of being open but also being opened by the divine [3]: the pandemic of openness (whereness), the laceration. Then, what are the technologies of terminal softening and fluidification of peace which lead everything to infiltrate into the other (openness) inevitably and at last evaporating into the gaseous spirit of peace [4]? - meltdown, rotting erect, moldering into slime and goo, fermentation, paralyzation by the plague, fibroproliferation (excessive scarring), "differentiating core and surface conjunctive discourse on the one hand and e-nervating *affordance* by cracking and evaporating all references (the avatars of pseudo-flux: *referre* or *what it carries*) and the economical nexuses on the other (evaporation as GAS encrypting mechanism)" [5], ... and eventually thawing to evaporative flows. Peace is *becoming pack* through the moldering process.

All dimensional and solid properties of space sicken in the inevitable openness of peace; this is why one should expect the spatial reasonings (movement, bilateral exchange, formation, genesis, fluvial and laminar flows, deposition, ..., modification, appropriation, addressing and cognitive maps) transmute to the nightmares of space with rotting solid (mutation, becoming pack, the grim silence of the last word and the hubbub of the matter at the *indubitable cold*) ... "the nightmare of vital junk" (Kenji Siratori, Blood Electric) ... and at the end, everything evaporates. Philosophy always tries to immerse the 'Asiatic peace' into the oversilenced immensity of death or slyly uniting it with the pseudo-Asiatic (but heavy occidental) paradise of 'loss of will' (another modernized and twisted version of Christianity) to delay, conceal and repress the strategic spirit of 'Asiatic peace' on the one hand and secure itself through the defense / offence camouflages on the other ... never knows, strategy melts away all camouflages (this is the mercury law of Strategy.) ... strategy releases camouflages as the undercover agents one comically manipulate against strategy, itself ... never knows any plan to alter a strategy, any neutralization process or dealing with strategy even a slight touch fertilizes the epidemic distribution of strategy, fertilizes the mess to multiply, to swarm, more mess, more strategies, more mutations (the gaseous law of strategy). Asiatic peace as a strategy has nothing to do with conflict (what is considered as its terror) ... it decomposes conflict ... but, it is infective (epidemic and contagious), it is a pest by essence, contaminating everything it probes ... this is really such an appalling Thing that not only the occident but the entire anthropomorphian race finds as the 'Unthinged Horror without genesis' [6] ... absolutely cryptogenic ... it should be called 'Desire to evaporate', GAS. Peace does not simulate or represent death as a tactical line trying to wipe out the Will and its properties ... and it is not death or its extension ... it is messing with death and messing with will (Mess me up: Will-mess) ... a sticky substance fusing with death and generating mess; pouring necrophilistic juices over death, then, gasifying them all ... death is rendered vowelless and totally

damaged in the envaginated bodi(es) of femininity ... or when even death becomes a woman ... earth calls ... mother earth calls.

Western critico-paranoid agents have only two presupposed cognitive maps for 'Asiatic peace': one, Loss of Will as their own 'domesticated Shangri-la' (Buddhism?), then Revenge as a fermenting cloud rising from the entrails of Asia, taking flight on the sky of the western lands to corrupt them. Ramón y Cajal's *For a secret Offense, secret Revenge* [7] (*A secreto agravio, secreto venganza*), Thomas Mann's *Death in Venice* and among contemporary writers Istvan Csicsery-Ronay's *Futuristic Flu or the revenge of the future* [8], all are bound to this ruthlessly colonial (and utterly pathetic) but disguising philosophy: "for a secret offense, secret revenge." ... Laura Otis in her work *Membranes* [9], in spite of its academic prose, uncovers the revenge formula with an insightful tenacity, showing how the formula of revenge (for a secret offense, secret revenge) entangles deeply with the Asiatic horror that colonialism and its paranoid agents find on their own *grund*. On its (revenge formula) rigid dimension, the colonialist almost behaves in a chauvinistic way, capturing all interactions and communications of the Outsider with himself through his own self-introspection into the remorseless formula of revenge / avenge, then, seeking to purge all avenging / revenging agents (outsider) with the same degree of remorselessness that one should establishes to protect himself from the revenge of the other. As the continuum of this over-simplifying and artless investigation of the colonialism into revenge, there is also another pitiless yet maneuvering and deceptive manipulation of this formula; instead of a despotic and stupid counteraction, the critico-paranoid agent ascribes this formula to all participations, engagements and interactions to not only give himself a relief over the pestilentially complex multiplicity of the things and events (including the Asiatic horror) which are out of his grasp and expectations, but also reduces all multiplying and epidemic (the openness of pest) interactions of Asia with the West as gas-warfare or strategy to the molar conflictual tactical lines. What they can notice is only *lack* and since Asia and its sister, Africa, both lack (communication, interaction, etc.) on a presupposed critico-paranoid plane, they behave according to the revenge formula. For Istvan Csicsery-Ronay, the doctrine of lack and revenge formula swells into a cosmic scale and not Asia; but it is a representation of applying the old revenge formula to Asia itself at a more disguised and intense level. ... However, Asiatic peace and African jungle fever work with the mutating strategies of pest-warfare and the total openness (being open and lacerated opened) or affirmance whose contamination is base-communication and base-participation. I wonder how effectively and efficiently, they embed the revenge formula to Buddhism (what has attracted their appetite as a reformed version of Christianity). Maybe as skilful as to make a medical manifesto looks like a science fiction short story (*For a secret offense, secret revenge*) and a fully SF essay (not as it claims what it is) as a medicinally sweet report (*Futuristic Flu or the revenge of the future*). If I am finishing the discussion on revenge formula here, it is because even discussing the

dimensions of vengeance burns me as a boiling enema ... leaves me in a condition as if I cannot stop vomiting from my nostrils.

Peace or the green silence: Plunged into inter-dimensionality of peace, the grids and dimensions are n-plexed, at the same time, marred and become imperfect, transmuting to the recombinant lines (as in interspecies transfer of gene by vectors ... openness) whose all activities are replaced by mutation since in peace, all spatial properties, localities, inclinations, maps, positions, economical transportations and 'surface / core' discourses collapse on each other; they are enervated and somehow incapacitated to carry and bear anything solid, circumpolar and metronomic [10] even a single reference ... Once all nervous systems of dimensional movements in any form implode; the ultimate nightmare of snuffed solidity arrives from everywhere: Mutation (or the proliferation without reference) [11]. In peace, the homicidal lines of disturbance, annihilationism and violence are not effaced, even they are not forced to stop or rest in someway; they are bent and deflected to each other's head, to run over each other, to infiltrate each other and become the *recombinant* lines of peace whose dynamism is replaced by mutation. In peace, the lines of disturbance and noise are not suffocated; they are packed and transmuted to the vermiculate lumps rotting to the core; noise becomes a pro-fane silence, the 'droning' sound of locust swarms or the jungle noise droning without end: the green silence. Consolidated consistency is something irrelevant to this silence (but contingent as a mutating mode) since it is reliant on an inner integrity or concrescence (as in A. N. Whitehead's *Concrescent* process [12]) which has an ultra-architectonic essence, originating from a consolidated(ing) wholeness between a 'surface' and an 'applicable system to that surface' on the one hand, and an affordance [13] (J. J. Gibson) or a semi-autonomous appropriating behavior among the constituents of both the surface and the applied system on the other; in this way, everything is kept in a degree of oneness that is not a total unity, totality or a homogenous uniformity as it is usually considered but an architected sphere capacitated for accommodating, dwelling, living and subsistence for everything (*raum*), a despotic but disguised and sophisticated survival economy, assembled through numerous techniques of appropriation and domestication, consolidation and *methexis* (economical participation), subsistence and a supersurvival economy (not a mere survival but subsistence overload or when rush of subsistence eradicates everything but the anorexic hunger of a mega-survival, namely, subsistence overload.) Consolidated consistency is knitted on the metrons, dimensions, appropriated dynamisms, static nobilities, polarities, ground and solidity ... or all those architectonic lines which implode under the epidemic openness of peace inevitably, all those which are infected by becoming pack, all those which are virally replaced by Mutation. In openness, consistency is the supersoft continuity of the nonhuman noise ... the profane silence. Filth-flow of total openness (epidemic open) is imminent to all consistencies.

... Peace: where surfaces mutate to each other; affordance (the thermo-economy of consistency and Survival Economy) transmutes to venereal alliance and turns into the symbiotic correlations; subverting thermo-economical relationships, referential integrities, representing / signifying bonds, filiations, tendencies and bilateral exchanges with Possession (i.e. base-communication) [14]

In peace the destructive lines of melee are kept totally open to each other: thousands of war beasts, hungry and rabid, but not alive, more accurately, not warm, not functional, not domesticated but drained of utility, cold-melted and moldering over each other (silent gangrene), permeating through each other to be enriched as a pack -- contagious and shadowing -- an anonymous cloud raining venom, smearing the gulfs of Antarctica. Boiling as a rotting goo, mutilating the lines of violence, becoming polluting agent, becoming jungle, becoming mutant, becoming infective strategy, becoming anonymous to all eternity; this is the ultimate training lesson of war beasts ... in peace ... You can find such strategies in Asia.

... Asphyxiated by Asiatic peace ... Once existence is exposed to *Asiatic peace*, it sinks, shivers in nausea, vomits itself, becomes wet, evaporates and collapses into 'Anonymous-until-Now' ... the sacred mutilation.

To 'mutant dead god': "Help me the little freeze."

Notes:

[1] On necrophilia, see: Pestis Solidus and Through the anonymous histories of corpse and the History of Death

[2] On *Mutant Dead God*: see A Good Meal

[3] On being open and opened, see: A Good Meal and Cata-

[4] On the terminal softening processes, see: Decay

[5] From Negarestani, R., *GAS: A Project on Anonymous Materials* (The Necronomicon of Deleuze), unpublished:

"Inter-dimensionality does not manifest in anomalous tunnels and holes which are connective (as in gap junction or nexus) rather than inter-dimensional but the contaminated and laid open solidus, an inter-dimensional, inter-phyletic wreckage that renders all metronic spaces simultaneously redundant and defunct; rendering off all economical flux-gates of pseudo-flux (based on the economical openness and not closure). Inter-dimensionality is the anonymous topography of GAS, or *unground*, the *corpse of solidus* whose evaporation is imminent: a () hole with an evaporative W. GAS is a surface consuming plague, releasing non-recyclable excrement in the form of plastic spirit. Isn't spirit the question of GAS, the *incognitum hactenus* (Anonymous- until-Now) and Unground?"

[6] On the (un)Thing without genesis, see: Cata-

[7] See Cajal, S. R., *Vacation Stories: Five Science Fiction Tales*, trans. Laura Otis, University of Illinois Press, 2001

[8] See Csicsery-Ronay Jr, Istvan, *Futuristic Flu or The Revenge of the Future in Fiction 2000: Cyberpunk and the Future of Narrative*, ed. by George Slusser and Tom Shippey, Athens and London: University of Georgia Press, 1992

[9] See Otis, Laura, *Membranes: Metaphors of Invasion in Nineteenth-Century Literature, Science, and Politics*, The Johns Hopkins University Press, 1999

[10] On Metron, see: Pestis Solidus, especially endnote 3

[11] On Mutation, see: Cata-, Blood Electric: A Review on Blood Electric by Kenji Siratori

[12] The rationalist and neo-idealist readings of Nietzsche and Deleuze have tremendous talents to hide a huge amount of theological, militant, domesticating and thermo-economical prescripts in themselves; coalescing Deleuzian Becoming (becoming vampire, becoming pack, becoming woman and imperceptible) with Whitehead's concrescent process. Although one flipping through Deleuze writings (*Mille plateaux* and *Le Pli* in particular) may assume this exploitive intimacy but sinking into the heart of Deleuzian epidemic of Becoming, it's impossible to be deaf to the ecstatic screams of concrescent process being torn to shreds (lacerated open). Concrescent process is a hegemonic 'all together', spreading all along the economy of subsistence and solidity, Genesis and its con-solidation, affordance and Survival Economy. When solidity enters the non-rigid state of itself or 'solidus in circulation' (diagenesis, laminar flows, fluvial / alluvial processes, sedimentation of flow, metronomic fluxes, Aristotelian mega-circulations and the economy of pseudo-flux) the molar / rigid / static state of solidity which is the most naïve state of solidus in circulation and solidity is reconfigured and replaced by a non-rigid and fully dynamic state of pseudo-flux as in the form sedimentation process and fluvial / alluvial flows (slope processes). The pseudo-flux of solidus is solidity with minimum form, monolithic contents and concentrative tendency. These minimum tendencies are, in fact, the ultimate tendencies of solidus in circulation and solidity (subsistence, originating solid, running as solid), appearing as the concrescent process and the processes of the same kind - all stealth, disguised, dynamic, autonomous and utterly loyal to solidity and its ultimate thirst for subsistence and survival economy. (On 'pseudo-flux', see: Pestis Solidus)

Economy of subsistence is a necessity for solidus in circulation and its desire to remain so (deserted solid), even by means of transformation of solid into laminar flux, injecting dynamism to solidity and sacrificing rigidity. To this extent, concrescent process is an economic program for solidus in circulation and solidity, a con-solidation *par excellence*; a process to maintain the consistency of solidity

through the flux. The conrescent process is a dynamic methexis (platonic and economical participation) among all constituents, parts and elements; however, it does not force them to function in some way or another (bipolar tendencies) but compelling to *run* and *originate* (originating as running) according to the consistent and affordance-based (economical) participation of all parts (*methexis*) which assembles / consolidates an economic network of surviving, of dwelling and subsistence for each part and element through an economical dynamism and genesis which is usually mistaken for Deleuzian Becoming.

On the other hand, conrescent process joins Genesis and the Christian doctrine of Genesis Day that is a genesis or a laminar morphosis through solidity and its states of architecture, consolidation and consistency: everything SHOULD participate to *originate* through Genesis Project (genesis: *gignesthai*: be born or produced) to SURVIVE ... it is the only way of survival, as survival is nothing but the subsistence of solidity and originating through ground-based Genesis ... it is the final solution, the Law of Conrescence and Genesis ... it's the vital guarantee of conrescent process coming from the participation of all parts (creating a sphere of dwelling - *raum*) or an *all together* in and through which everything should participate for living. Genesis Day needs conrescent process as a mode of dynamic consolidation, architecting while running and transporting everything in an architectural *all together* (*methexis*) that is to say, investing solids through the dynamic processes to maintain its survival forever, engineering solids while running. Conrescent process is both a dynamic and a durable participation that secures the subsistence and its economy through con-solidation, neatly connecting everything to each other in a dynamic sphere to originate, carrying and transcending Genesis to eternity (originating process), cultivating solidity and circulating the consolidation of Genesis through the originating process. Conrescent process is running all throughout consistency of Genesis, of solidity and *Solidus in Circulation*, and the economy of pseudo-flux. This is why, there is an extreme affinity between conrescent process and the Christian doctrine of Eternal Progression or Deification (apotheosis); deification is Becoming Son (Christ) and according to *Cyril of Alexandria*, "We shall become Sons by participation (*methexis*)", by eternal conrescent, by carrying the architectonic forces of solidity, by transcending little sons to the Son, by everlasting progression, by originating through Genesis and its con-solidation, by survival through Solidity, by flowing but having only one position - a frugal orientation to the rest of conrescent process, by live-ing that is nothing but the subsistence and the surviving machinery of *solidus in circulation* or solidity, by streaming as the sediment of pseudo-flux, by running and running through the never-ending circulations of solidity and the con-solidation processes.

[13] On affordance, see: Cata-, especially endnote 3

[14] On possession, see: Acephalous Mouth